Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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INTELLIGENCE.

Unitarianism in Calcutta.

We gave an extract, last week, from the *Second Memoir* of the Calcutta Unitarian Committee. We propose to continue the extracts. The one we give this week relates to the "employment of a missionary," and to the establishment of a "chapel for English worship." The circumstances and facts detailed in this extract, must be in a high degree interesting to our readers.

The first object accomplished by the united contributions of the English, American, and Calcutta Unitarians, is the permanent engagement of a person competent to act as a *Unitarian Minister and Missionary*, by devoting the chief part of his time to the business of the Committee, conducting the local and foreign correspondence, and putting into execution, or superintending measures for the promotion of religion and education on the spot. The individual employed for the performance of these duties is the Rev. William Adam, whose engagement with this Committee commenced from 1st May, 1827. It has already been mentioned that the British and Foreign Unitarian Association have offered permanently to contribute for this purpose 1500 Rs. annually, and the American Society for the Promotion of Christianity in India, 600 dollars annually for ten years certain; and it is now to be added that this Committee have formed a Missionary Fund, and, from the accruing interest, have agreed permanently to contribute to the same object 125 Rs. per month, the salary derived from these different sources amounting to about 350 Rs. per month. In consideration of the inadequacy of this salary to do more than afford subsistence to a European family without providing for their future wants, it has been expressly recognized by this Committee and the British and Foreign Association, that Mr. Adam is at liberty to devote a portion of his time to other than strictly religious pursuits, if they are not in the judgment of this Committee incompatible with his Ministerial and Missionary character. Even the undivided labors of only one person cannot do full justice to the combined duties of Preacher to an English congregation and Missionary to the Heathen, especially as in the present case, where a Mission is not only to be carried on, but to be begun and its very foundations to be laid, and where, consequently, much of his time must be occupied in subordinate and preparatory details, and where, moreover, scarcely any are to be found who can spare even a small portion of leisure from their own professional engagements to aid in those details. The Committee therefore consider a co-adjutor to Mr. Adam highly desirable, and indeed necessary, to give efficiency to the Mission, and they earnestly hope that the exertions of the English and American Unitarians may be directed to supply this deficiency. In the meantime, it has been the endeavor of the Committee, in which Mr. Adam has cordially concurred, to separate as much as possible the secular from the spiritual concerns of the Mission, to assign the care of the former exclusively to the other members of their own body, and to require from him only the appropriate and congenial duties of his station. The various sums received from England and America for Mr. Adam's personal use, before the commencement of his engagement, were placed by him at the disposal of the Committee, who have applied them to the other purposes of the Mission.

III. Chapel for English Worship.

The next object contemplated by the committee, was the erection of a Chapel, for stated worship and instruction in the English language, a measure which they believe to be strongly recommended by the following considerations. 1. One of the best ways to convince others of the truth and excellence of Unitarian Christianity, is for its adherents and professors to show that they wish not only others, but themselves and their families, to live under the influence of its pure and salutary principles. The number of Unitarians resident in Calcutta has been found greater than the most sanguine expectations had anticipated, and it is gradually increasing by the accession of individuals from all classes of society; and the number is also considerable of Unitarians who come from the other parts of India, or from foreign countries, and remain here a longer or shorter time for purposes of business. Hitherto, Unitarians in Calcutta, whether permanent residents or transient visitors, have had no public place of worship, to which they could conscientiously resort, no stated means of religious culture, and it is surely desirable for their own sakes, without any reference to its effects upon others, that, to supply this want, a Unitarian Chapel should be built in Calcutta. It is high time that Unitarian Christians in India, forming a distinct class of Protestant Dissenters, neither few in number nor confined to a corner, should have a place of worship which they may call their own.—2. But the measure becomes still more important, when viewed in connexion with the Unitarian Mission which has been commenced in Calcutta. The labors of one or more isolated individuals to make known Unitarian Christianity to the natives, will attract little attention, and exert scarcely any influence; and to act effectively, therefore, upon the native community, it is essential that Unitarians should become a regularly organized religious body.—The existence of such a body exhibited by a regular attendance upon the weekly services of religion, and distinguished from other Christian sects by the exclusive worship of One God in One Person, would be a *fact* which could neither be overlooked nor denied, and which would alone tend to remove many prejudices from the minds of Christians, Mohummudans, and Hindoos; while the discourses delivered would furnish the professors of other denominations, and those natives who understand the English language, which most respectable Hindoos of Calcutta now do, with a better opportunity of knowing what Unitarian Christianity is, than perhaps any other means that could be employed. Such a congregation would be like a focus, from which the light of pure religion would emanate in many different directions, for, without seeking to transform private Christians into proselytizing zealots, even the silent example of a firm, consistent, and public adherence to unpopular truth would alone essentially contribute to shake the foundations of error. Nor is it to be supposed that a congregation of Unitarian Christians would be indifferent to the employment of legitimate means for the diffusion of correct information respecting their religious sentiments. They would doubtless be willing, according to their ability, to aid the Committee with pecuniary means for prosecuting the objects of its institution; and the value or rather necessity of such aid will be duly appreciated, when it is considered that Unitarians are without the pale of all other Christian denominations, and enjoy none of that sympathy, assistance, or support which they mutually afford to each other. Every man's hand is against them. They must depend on themselves alone, and draw their resources from their own body; and it is only through the medium of a stated and regular congregation that any permanent or considerable pecuniary aid can be derived from the Unitarians in this country. The Committee, convinced that, without an appropriate place of their own for public worship, there will not be a permanent congregation, and that without a permanent congregation none of the advantages enumerated will be fully enjoyed, at an early date opened a subscription for the erection of a Unitarian Chapel in Calcutta. The amount subscribed in Calcutta is Sa. Rs. 13,033 9 9, but not more than half of that sum has actually been paid; a sum of Sa. Rs. 14,029 8 has been received from the British and Foreign Association, being the amount of the English subscriptions; besides 20*l* sent direct by Mr. Freme, as already mentioned, and added to the Chapel Fund, and a sum of 100 dollars sent by Brattle Square Church Society in Boston, as formerly stated, which has been appropriated in the same way. With part of these funds a piece of ground, consisting of one beegah and four cottahs, has been purchased for 12,378 Rs. and vested in Trustees for the use of Unitarian Christians in Calcutta; and the remainder of the funds is in the hands of the Treasurer of the Committee. If the Calcutta subscriptions remaining unpaid were received, and an equal amount of additional subscriptions obtained, the Committee would commence the erection of the Chapel with some degree of confidence that they would be able to complete it, although even that sum they consider would be insufficient to furnish it for public worship. The English Unitarians have subscribed far more liberally to this object than could have been reasonably expected of them, and the Committee therefore earnestly call the attention of the Unitarian public in India and America to the deficiency of the funds applicable to this purpose, and to the importance of carrying into early execution this long-pending measure. Every one who is desirous of giving permanence, consistence, and efficiency to a Unitarian Mission in this country will subscribe to the Chapel Fund. It is to this one point, after defraying contingent expenses, that all the pecuniary contributions of Unitarian Christians in aid of a Mission in India should be at this time directed, and the Committee therefore limit their call for pecuniary aid to this single object, and anxiously hope that its importance may not be overlooked.

Until sufficient funds shall be obtained for the erection of a Chapel, the Committee have sought to gain the advantages of one by commencing Unitarian worship and instruction in a hired place. This has been done on two different occasions, first in 1821—22, and more recently during the present year. The first attempt was attended with an encouraging degree of success, but it was finally abandoned, in consequence of Mr. Adam having been placed under the necessity of engaging in a secular occupation for the support of his family. Since his relinquishment of that occupation, and his resumption of the Missionary and Ministerial character, public worship on the principles of Unitarian Christianity has been recommenced at the Hurkaru Public Rooms. The form of worship employed is that of the Church of England, the Committee having adopted the Common Prayer Book used at the Unitarian Chapel in Essex street, of which they commissioned a number to be sent, and have lately received 125 copies presented gratis by a member of the Unitarian body in London. The attendance at the Morning Service, from the beginning of August to the end of October, varied from 10 to 30 individuals; and that at the Evening Service, which was substituted for it, has varied from 50 to 80, which, compared with the average attendance at all Dissenting Chapels and at some Churches in Calcutta, the Committee regard as a pleasing indication of a desire, on the part of a numerous and respectable portion of the community, to be correctly informed respecting the doctrines of Unitarian Christianity. The subject of the Evening Lectures, which are still in the course of delivery, is the Doctrine of the Unity of God, considered in its various relations both to Trinitarianism and to Polytheism and Idolatry; and the Committee are happy to add, that the endeavors used to draw the public attention to this great truth have, they believe, been materially aided by the discourses of Trinitarian Divines intended to counteract the effects of the Lectures delivered at the Hurkaru Rooms. A considerable proportion of the congregation that assembles, besides several respectable and intelligent natives, consists of individuals who could not conscientiously, and therefore did not, in fact, regularly attend any other place of worship; and, although none of course are excluded, yet the further accessions that are expected belong principally to the same class. They have not been drawn from other churches and chapels, and their attendance, therefore, on Unitarian Christian worship, even in the estimation of the most hostile, must be considered a clear gain to society and to the cause of Christianity. All who are desirous of promoting rational religion and pure Christianity are invited to give their attendance at Unitarian worship where it is now conducted; and in the mean time the Committee will make every exertion to obtain funds, by which they may be enabled to commence and complete the Chapel for the better accommodation of the public. The expense incurred by the maintenance of public worship amounts to upwards of 150 Rupees per month, including rent, &c. and is defrayed from the Fund for General or Contingent expenses, which has been formed partly by public subscriptions and partly by remittances from England.

BIOGRAPHY.

Thomas Emlyn.

[Concluded from page 92.]

After about ten weeks absence, though Mr. Emlyn had received discouraging accounts of the rage that prevailed against him in Dublin, he thought it necessary to return to his family. Finding that both his opinions and his person lay under a great odium among many who knew little of the subject in dispute, he deemed it an act of justice to himself, and especially to the truth, to show what evidence there was in the Scriptures for the doctrines he had embraced. Accordingly, he wrote his "Humble Inquiry into the Scripture account of Jesus Christ." A few days after this work was printed, our author intended to return to England; but some bigotted dissenters, hearing of his design, resolved to have him prosecuted. A special warrant was therefore obtained from the Lord Chief Justice, (Sir Richard Pyne,) to seize Mr. Emlyn and his books. He was accordingly brought before the Justice, and with some difficulty admitted to bail. The trial was delayed till June 14, 1693. On that day, Mr. Emlyn was informed by an eminent lawyer, that he would not be permitted to speak freely, but that it was designed to run him down like a wolf, without law or game; and he was soon convinced that this was not a groundless assertion. The indictment was for writing and publishing a book, wherein he had blasphemously and maliciously asserted, that Jesus Christ was not equal to God the Father, to whom he was subject; and this, with a seditious intention, or, to use some words of the indictment, "that Thomas Emlyn, &c. not having the fear of God before his eyes, nor yielding reverence to the true and orthodox holy Christian religion; but being wholly moved by the instigation of the Devil, and presumptuously treating of the Divinity of our Saviour, did write, and cause to be printed, a certain infamous and scandalous libel, with intent to disturb the peace and tranquillity of this kingdom, to seduce the pious, true, and faithful subjects of our Lady the Queen, from the true and sacred Christian faith." The first point to be proved on the trial, was, that Mr. Emlyn was the author of the book. The only evidence adduced, was that of Mr. Boyse, Mr. Emlyn's former co-pastor. He proved the agreement of the book with our confessor's sentiments, which amounted to the barest presumption. The Queen's counsel contended that this was as good as positive evidence, and was seconded in this barefaced proceeding, by the Lord Chief Justice. In short, the torrent was so violent, that Mr. Emlyn's own counsel could not withstand it. The main question, however, related to the blasphemous nature of the publication. This was taken for granted—no proof of it was offered,—and Mr. Emlyn's counsel dared not to touch upon the subject—and our worthy was not permitted to speak for himself. In fine, the jury brought him in guilty; of which verdict, when too late, some expressed their concern. The verdict being pronounced, the Attorney-General moved, that Mr. Emlyn might suffer the punishment of the pillory; but the passing of the sentence was deferred. In the mean time, Mr. E. was committed to the common jail. When he appeared for judgment, it was moved by one of the Queen's counsel, that he should retract; but to this our author would not consent. The Lord Chief Justice, therefore, proceeded to pronounce sentence upon him: which was, that he should suffer a year's imprisonment, pay a fine of a thousand pounds to the Queen, and lie in prison till he had paid it; and that he should find security for good behaviour during life. Then, with a paper on his breast, he was led round the four courts to be exposed. This sentence was, by some, thought to be severe and cruel; but the Lord Chief Justice did not scruple to magnify the mercy of it, because, in Spain and Portugal, the punishment would have been no less than burning. For a time, he remained in the custody of the under Sheriff of Dublin, then he was hurried to the common jail, where he lay among the prisoners in a close room filled with six beds, and then, by an habeas corpus, was removed to the Marshalsea on account of his health. During the whole time that he remained here, his former friends kept at a distance from him, and all offices of friendship and civility ceased. To this statement an exception must be made in favor of the plainer tradesmen of his former congregation. But of all men, the dissenting ministers of Dublin were the most destitute of kindness. Not one of them, Mr. Boyse excepted, vouchsafed to Mr. E. that small office of humanity, the visiting of him in prison; nor had they so much pity on the soul of their erring brother, as they deemed him, as to endeavor to turn him from the error of his way. For a long time, our author continued with little appearance of relief, content with this, that he knew for whom and for what he suffered. At length the exorbitant fine was reduced to seventy pounds, and was accordingly paid. Twenty pounds more were shamefully exacted by Dr. Marsh, Archbishop of Armagh, who, as Queen's almoner, had a claim of one shilling in the pound upon the whole fine. During Mr. E.'s confinement in the Marshalsea, he regularly preached there. We cannot forbear adding some remarks of Dr. afterwards Bishop Hoadly, on this unjust and illegal transaction.—"Sometimes we of the Established Church can manage a *prosecution*, for I must not call it a *persecution*, ourselves, without calling in any other help. But I must do the *Dissenting Protestants* the justice to say, that they have shown themselves, upon occasion, very ready to assist us in so pious and Christian a work, as bringing heretics to their right mind: being themselves, but very lately, come from experiencing the convincing and enlightening faculty of a dungeon or a fine! This hath been experienced, particularly in Ireland, by one who could not see exactly what they saw, about the nature of Christ before his appearance in the world. For as with you, the Catholics, a man had better blaspheme Almighty God, than not magnify the Blessed Virgin; so with many of us, it is much more innocent, and less hazardous, to take from the glory of the Father, than of his Son.—Nay, to bring down the Father to a level with his own Son, is a commendable work, and the applauded labor of many men of leisure. But to place the Son below his own Father, in any degree of real perfection, this is an unpardonable error—so unpardonable, that all hands are united against that unhappy man. And he found, at length, that he had much better have violated all God's commandments, than have interpreted some passages of Scripture differently from his brethren. The Non-conformists accused him—the Conformists condemned him—the Secular Power was called in—and the cause ended in an imprisonment and very great fine—two methods of conviction, about which the Gospel is silent."

The Church established, however, lent their aid to control and intimidate. The Bishops seated themselves on the bench at the trial—influenced the Judge—and the Judge terrified the Jury into a sentence of condemnation; telling them, with great anger, that if they acquitted Mr. E., "My Lords the Bishops were there;" and when the Jury hesitated as to their verdict, sending to them to hasten their decision.

We shall quote a few sentences, which show the state of mind in which Mr. E. bore this infamous persecution.—"After two years and a month, I was released from my bonds. But still there remains another and a more righteous judgment, where all, both high and low, shall stand and await the sentence of the Great Judge and Bishop of souls, who will surely reverse all erroneous judgments here: for he will render tribulation to them who have troubled others; but to them who are troubled, rest and peace; and they who conscientiously erred will surely fare better than those who have persecuted them for such error. For they shall have judgment without mercy who show no mercy. But I heartily and daily pray, this may never be the portion of any who have injured me; and, as I hope the good God will forgive me if I have erred, since he knows 'tis with sincerity, and that I suffer for what I take to be his truth and glory; so I also hope he will pardon them who have persecuted me only from a mistaken zeal; for they did it ignorantly in unbelief. And even after all, I thank my most merciful God and Father, that he called me not to this lot of suffering, till I was arrived at some maturity of judgment and firmness of resolution; that he supported my spirit to endure this trial of my faith without wavering; that I was never so cast down as to be tempted to renounce the truth; and that he has brought me out of prison; that I have yet food and raiment left me; and, above all, that he has given me a mind, I think, as well contented with it as ever I was in my greatest prosperity. I am content to want the kind and vain respect of the world, and to give up my name to mistaken reproach, or to lose it, that it may be in silent, unregarded obscurity. I have suffered the loss of many things, and do not repent; but, upon the review, I do still count it all but dung and dross, if it has in any way advanced the excellency of the knowledge of Christ Jesus my Lord. It is a further ground of rejoicing, to see the light of important truth breaking forth in many other parts, and spreading abroad its beautiful ray; that God has raised up divers others, bold enough to profess it, and able enough, with his assistance, to defend it."

After his release, Mr. E. returned to London, where a small congregation was formed for him. To them he preached without stipend, although his fortune was reduced to a narrow income. The liberty of preaching, which he thus enjoyed, gave great offence to several persons; and after some years his congregation was dissolved by the death of the principal persons who had attended upon his ministry. He retired into silent obscurity, but not to idleness, for the greater part of his life was diligently spent in supporting, by various works, the principles he had embraced, and the cause for which he suffered. These works were collected and published by his son; they have now become exceedingly scarce, and we cannot but wish, on account of their sterling excellence, that they might be given to the public in a new edition. On Friday, July 17, 1743, Mr. E. was suddenly taken ill in the night, but grew so far better as to be able, for some days, to converse with his friends, and to testify the great satisfaction he enjoyed in the consciousness of his integrity. His disorder returning, he departed this life on the 30th day of the month, in the 79th year of his age. He was one of the brightest examples of substantial unaffected piety, of serious rational devotion, of steady unshaken integrity, of undaunted Christian courage, that the annals of Christianity record. His knowledge was profound, his mind comprehensive and acute, and his heart disciplined by good and evil fortune, and imbued with the principles of the gospel, was fixed upon God, and guided by his spirit. G. C. S.

Lives of the Apostles.

We recently gave an extract, respecting the exclamation of Thomas, from Greenwood's Lives of the Apostles. The following beautiful passage, from the life of James the Greater, is from the same work. He had been speaking, in the same connexion, of John the brother of James, and of Peter and Andrew, who were their neighbors, and of the same occupation.

"Here I cannot help requesting my readers to pause a moment, and consider the fortunes, the singular, and, if the word were holy enough, I would say romantic, fortunes of these four men. Simon and Andrew, James and John, brethren of two different families, dwell together with their parents, in a village at the northern extremity of a lake or small sea, in the district of Galilee, and on the confines of the land of Judea.—The sea is a large sea to them, and to them the towns, which here and there dot its coast, and the light barks, which, for the purposes of amusement, or traffic, or their own calling, skim along its pleasant waters, are the world. They are fishermen. Day by day do they rise up to the contented exercise of their toil, to throw their nets, to spread their sails, to ply their oars, and, when successful in pursuit, to dispose of their freight in their native village, or the neighboring towns, for the support of themselves and their families. They are friends; they have joined themselves to each other in their humble profession, and agreed to share profit and loss, storm and calm, together. Their low roofed dwellings look out on each other, and on their native lake, and within these dwellings are bosoms which throb anxiously at their protracted absence, and beat gladly at their return. Their boats contain all their wealth, and their cottages all that they love. Their fathers, perhaps their ancestors, were fishers before them. They themselves have no idea of a different lot. The only changes on which they calculate are the changes of the weather and the vicissitudes of their calling; and the only great interruptions of the even courses of their lives, to which they look forward, are the annual journies which they

take, at the periods of solemn festival, to the great city of Jerusalem. Thus they live, and thus they expect to live, till they lie down to sleep with their fathers, as calmly, as unknowing, and as unknown as they.

"Look at them, on the shore of their lake. Think not of them as apostles, as holy men; but look at them as they actually were on the morning when you first hear of them from the historian. They have been toiling through a weary night, and have caught nothing; and now, somewhat disheartened at their ill success, they are engaged in spreading their nets, washing them, and preparing them, as they hope, for a more fortunate expedition. Presently, surrounded by an eager crowd, that teacher approaches, whom they have before seen, and whose instructions some of them have already listened to. With his demeanor of quiet, but irresistible dignity, he draws towards the spot where they are employed; he enters Simon's vessel, and prays him to thrust out a little distance from the land, then he speaks to that assembled multitude as never man spake; then he bids Simon launch out further, and cast his net in the deep; then follows the overwhelming draught of fishes; and then those four partners, filled with wonder and awe, are called to quit their boats, and throw by their nets, and become fishers of men.

"And now what a change, like the change of a dream or of enchantment, has passed over their lives, dividing what was, from what was to be! It was long before they themselves were aware, how entire and how stupendous it was. In a few years they are to be the principal actors in the most extraordinary events of recorded time. Home, kindred, country, are to be forsaken forever. Their nets may hang and bleach in the sun; their boats may rot peacemeal on the shore; for the owners of them are far away, sailing over seas to which that of Gennesareth is a pond; exciting whole cities and countries to wonder and tumult; answering before kings; imprisoned, persecuted, tortured; their whole existence a storm, and a greater one than ever swept over their lake. On the peaceful shore of that lake, even their bones may not rest. Their ashes are to be separated from the ashes of their kindred. Their blood is to be sprinkled on foreign soils; the headsman and executioner are to preside over their untimely obsequies. A few years more, and the fame and the doctrine of these fishermen have gone out into all lands.—Magnificent churches are called by their names. Kingdoms adopt them for their tutelar saints; and the men who claim to succeed to the office of one of them, rule for centuries over all civilized kingdoms with a despotic and overshadowing sway, and by virtue of that claim give away a continent, a world, which, when their predecessor lived, was entirely unknown. History tells us of a fisherman of Sicily, who was raised to that island's throne; but who will compare that, or any earthly throne, to the twelve thrones which were set up over the twelve tribes of Israel? What is a king of Sicily to an apostle of Christ? A wonderful man has risen up in our own, as we call it, wonderful time, risen up from a moderate station to the empire of Europe; and yet the eight volumes which another wonderful man has written of that emperor's deeds and fortunes, have not preserved, and cannot preserve, such a name for his hero, as is secured by hardly more than eight lines, which tell us of those men who first fished for their living on the sea of Galilee, and then were called to be the apostles of Christ."

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Intolerance. Men of exclusive principles and feelings are not confined to any one sect or denomination of Christians, as now divided. There are some men of exclusive principles and narrow views in all sects. They abound more, however, in some sects than in others. But, it is wrong to cast the sad reproach of *exclusiveness* on any sect as a body, unless the majority of the sect do really encourage and sanction the exclusive spirit.

What sect, more than any other, is chargable with the exclusive spirit? Is it the Friends? Is it the Unitarians? Is it the Christians? Is it the Methodists? Though we belong to one of these sects, we can say we think, without boasting, that these are the sects most free from the indulgence of this odious spirit.

It is not a subject to be cloaked, and we make no pretensions to the candor that would overlook the fact, or wink it out of sight, that the Orthodox Congregationalists are preeminently the exclusive sect. We do not mean that there are no exceptions,—we even yet hope and trust that a majority of the orthodox *laity* are dissatisfied with the spirit of their leaders,—but we mean to say that a majority of the orthodox *clergy*, the leaders and governors of the sect, are rightly denominated *Exclusives*. But though distancing all other sects in the bad distinction of uncharitableness, we regret to say, that they are not, in this respect, wholly alone as a sect. The Calvinistic Baptists, though far behind the Orthodox Congregationalists, have sometimes lost their self-respect, and forgotten the spirit of our common Master, and followed in the unworthy steps of the orthodox, and of those whom Jesus rebuked for their disposition to call down fire from heaven on those who followed not with them.

It is to be lamented, too, that even the respected denomination of Episcopalians, who, as a body, we trust are mainly catholic, in principle and feeling, have amongst them some whose excessive zeal for peculiar doctrines is allowed to break out in bitterness and rancor against their brethren.

These reflections have been suggested by a perusal of the address of Rev. Nathaniel S. Wheaton, of Hartford, Con. at the laying of the Corner-stone of an Episcopal church in that city.

Passing by some sneers and side thrusts of more doubtful application, we proceed to give a passage quite unambiguous in its intention and spirit.

"This temple we erect to the glory of God, the Father, the Son, and the Holy Ghost—the holy, blessed, and glorious Trinity. We have no ambition to become the disciples of that *improved* theology, which strips our adorable Redeemer of all the attributes of a divine Being, and sends us to our own good works for the means of propitiating the Deity. This is no temple of Unitarianism; and God grant it may never become such. Palsied be the tongue, which, in the pulpit of this house, shall ever deny that the Word was God—*that* Word which "was made flesh, and dwelt amongst us." Hitherto our scriptural forms of worship, with the divine blessing, have kept us singularly free from the errors which have overthrown the faith once delivered to the saints; and we cannot help thinking, that every successful undertaking of this kind will be hailed with pleasure, by the good of every Christian name. It is an additional defence directed against the spread of that fashionable infidelity, which assumes the garb of religion, only to make war on every thing in it worth preserving."

This from a professedly Christian minister, laying the Corner-stone of a Christian Temple,—of a religion which breathes only peace and good-will; which thinketh no evil; which suffereth long and is kind! Of one also, who had just said, in a previous paragraph, that he "would overturn no man's altar—would spoil no man's prayer;" and that he "only desired the liberty wherewith Christ has made us free; and which our political institutions have assured" to those of his denomination "in common with all classes of citizens;"—he "would censure none for the preference they may honestly entertain."

What does he mean by overturning, or attempting to overturn, a man's altar, except it be to defame it as an altar of infidelity, and to call down the palsying curses of Heaven upon it? He would spoil no man's prayer,—not even that of the poor Unitarians—he would only simply cut them off from the communion of the faithful, and palsy the tongues by which they utter their petitions and thanksgivings to the God they reverence and love,—that is all. He only wishes "that liberty wherewith Christ has made us free." And from what principles of interpretation, or what authority, but his own narrow heart and perverted feelings, does he learn, that this means, a liberty to slander and defame the character and principles of Christian brethren, practically as good as himself, and for no offence but an honest difference in scriptural interpretation? He would "censure none for the preferences they may honestly entertain,"—i. e. provided these preferences accord with his. But if they have the audacity to prefer any thing else—"palsied be the tongue" that speaks it—perish the "fashionable infidelity which assumes the garb of religion, only to make war on every thing in it worth preserving."—Yes, the "fashionable infidelity" of Unitarianism, which erects itself so ominously against the impotent defence of your creeds, and audaciously laughs to scorn your stale and harmless anathemas;—which not "merely assumes the garb of religion," but which embraces from the heart its free, generous and sanctifying principles, and makes war, not on every thing in it worth preserving,—not on the "gold, silver, precious stones" of this religion,—but only on the "wood, hay, stubble," which conceited and semi-christianized heathens of old have *built up*, and some of their not much advanced or liberalized followers of the present day are tenaciously laboring to *retain* upon the noble and catholic foundation laid by Christ and the apostles,—yes, on these it is, that the "fashionable infidelity" of Unitarianism makes war,—on those doctrines of human invention which cannot be expressed in Scripture language, such as that of "the holy, blessed and glorious Trinity," and the propitiating the Deity by bloody sacrifices, instead of works of righteousness, purity, Christain humility, and love. Are these every thing in Christianity worth preserving? Are they even a part of Christianity? "Bring me no more vain oblations," saith the Lord. "Incense is an abomination unto me; your new moons and your appointed feasts my soul hateth." "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" "Put away the evil of your doing from before my eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." This is the practical part of the "fashionable infidelity" of Unitarianism, so zealously misrepresented and reviled.

We have no fear that the spirit of the quotation we have given from Mr. Wheaton's remarks, will be relished or imbibed by the readers of his address. Its sad contrast with the spirit of the mild and benevolent Jesus, must be a sufficient antidote to its influence. It is highly gratifying to believe that this is not the spirit of the denomination generally, to which he belongs.

Coalition.

"And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves."

The following singular document has just made its appearance in the orthodox papers. We regard it as a very natural and appropriate winding-up of the revival controversy. A detailed history of this whole affair would furnish a very interesting and instructive lesson to the would-be masters in the Christian church. The sum of such a history would be as follows:

A certain transplanted Connecticut doctor in divinity, ambitious of being a pillar in the Exclusive sect, and another noted revival-maker from the same State, some two years since, took it in high dudgeon that the warmer spirits of the West were not only aping, but ever rivalling their efforts in getting up religious excitements. Those modern prophets found that the western "magicians not only did the same thing with their enchantments," but far excelled them, and acquired much more extensive fame by the fervor and tumult of their operations. Accordingly, in the infallible and dictatorial spirit so peculiar to the orthodox clergy, they indite their epistles, and thunder out their maledictions against the unusual, irregular and unauthorized revival-doings of brothers Finney, Beman, &c. "We saw one casting out devils in thy name, and we forbad him, because he followeth not us." The men of the West however, were not to be dictated to or easily intimidated. They thought that these workings of the spirit should not be shackled or restrained by any vulgar and worldly notions of propriety and decency. And accordingly they indited sundry epitles in return, quite as biting and violent as those of their eastern brethren.

The consequence of all this was a tremendous rupture and schism between the revival-men of the east and west;—to heal which, the famous New Lebanon Convention was held. Here these ecclesiastical gladiators met together as a band of loving brothers, and, after due deliberation and prayer, endeavored, by adroit manœuvres in drawing up resolutions, to cast upon their opponents the reproach of improper behaviour and unchristian proceedings. After a long struggle, in which several very silly and shameful resolutions were passed, the Occidentals seemed to have succeeded in outwitting and outvoting their Oriental enemies. The Convention broke up, and the eastern men returned home discomfitted and dispirited. The revival measures of the notorious Finney and Beman were approved and applauded by their brethren in the Presbyterian church; and they exulted, as was natural, over the defeat of the intermeddlers from New-England. We hear nothing more of the matter, till the recent annual meeting of the General Assembly of the Presbyterian Church in Philadelphia gave birth to the following extraordinary treaty of mutual *silence*, offensive and defensive, against all opposers of orthodox revivals. We see in it a plain proof of the defeat of Dr. Beecher and his party, a public desertion of their former ground, and a virtual acknowledgment that they had meddled with what did not concern them.

Here is the precious testimonial. Are not these men now agreed, heart and hand? Who dares to doubt it?

"The subscribers having had opportunity for free conversation on certain subjects pertaining to Revivals of Religion, concerning which we have differed, are of opinion that the general interests of Religion would not be promoted by any further publications on those subjects, or personal discussions; and we do hereby engage to cease from all publications, correspondences, conversations and conduct, designed or calculated to keep those subjects before the public mind; and that, so far as our influence may avail, we will exert it to induce our friends on either side to do the same.

(Signed)

Lyman Beecher,	Ebenezer Cheever,
Derick C. Lansing,	John Frost,
S. C. Aikin,	Nathan S. S. Beman,
A. D. Eddy,	Noah Coe,
C. G. Finney,	E. W. Gilbert,
Sylvester Holmes,	Joel Parker.

"*Philadelphia, May* 27, 1828."

Unitarian Association Report.

The Second Annual Report of the American Unitarian Association has just been published. It has been too long delayed, to excite the interest which its earlier publication would have created, but it contains much matter of permanent value. Besides the Report of the Executive Committee, and the proceedings at the Annual Meeting, the Committee offer some remarks on the necessity and mode of cooperation with them in their purposes. The Appendix contains extracts from the First Annual Report—extracts from a Circular published by a Committee appointed at a meeting of gentlemen, friendly to the Asssociation, in Boston—extracts from the Circular of the Philadelphia Auxiliary—the First and Second Quarterly Reports of the Boston Missionary to the Poor, (Dr. Tuckerman)—and extracts from the Correspondence of Mr. Thomas, who was employed to travel through some of the Western States, on a journey of inquiry. These extracts are copious and interesting, and furnish much valuable information in an agreeable manner. If any one will borrow the aid of a map, he will find much pleasure in following Mr. Thomas. His route is described with accuracy. We have detected only one error, probably the fault of the transcriber,—page 62, line 5, Loyd should be Floyd.

We recommend the perusal of this whole pamphlet, and are induced, by a conviction of their importance, to copy the following remarks on the formation of Auxiliaries.

"The difficulty of collecting small sums, scattered over the country on the one hand, and the inconvenience of transmitting them on the other, show the advantage of Auxiliary Associations. These are almost necessary to that activity and energy on which success in our work, as in every other, depends. If only five or six persons unite themselves for a particular object, they become a centre of attraction to others, their own interest is quickened, and they form a point of observaton, which is kept distinctly in view by their friends at a distance. The Committee do therefore urge the formation of Auxiliaries. They would respectfully request every clergyman who is disposed to aid their efforts, to invite individuals of his parish to consult on the measure, and to adopt the course recommended in the remarks subjoined to the last year's Report, which are reprinted in the Appendix. In places destitute of a Pastor, this method might be adopted by any individual.—The necessity of early and regular communication from the Branches to the Parent Society, is obvious. The existence of Auxiliaries will not alone supply our wants. They must contribute promptly, according to their ability. The labor of collecting and transmitting the annual subscriptions must, as has been suggested, lie on the officers of the Auxiliary Associations, but this labor, in each case, will be very light. It has been found convenient, in some places, to establish a Depository for the town or parish, under the care of an Agent, who shall transact all the financial concerns of the Association, and be remunerated for any expense that he may incur. This plan would probably be useful in every place."

The Dancers. The Providence Literary Cadet, of the 14th, comments on an article in one of the religious newspapers, respecting the immoralities of the late Bowery Theatre, at New-York, and in which, particular reference is made to the French dancers.—The *Cadet* says,—

"The dancers spoken of above will visit us during the summer, and we hope will be liberally patronized. There is nothing 'lascivious' or indecent in their 'dress' or 'gestures.' Their performances have been witnessed by the most polished and respectable females in Boston, New-York, Washington, and Philadelphia, which is a sufficient refutation," &c.

We are told that these performances have been witnessed by the most polished and respectable females in Boston and other cities. This is probably true. But is it true that they have been witnessed by such persons with approbation; or that they have been witnessed by them more than once, and then only to gratify a restless curiosity?

"There is nothing," says the Cadet, "lascivious or indecent in their dress or gestures." We do not agree with the editor of the Cadet in his definition of what is "indecent" in "dress" or "gestures." If there is nothing "lascivious," is there not what must be called disgustingly vulgar. Certainly that dress and those gestures must be indecent to the view, which editors of common modesty feel it to be indecent to describe.

We repeat what we have in substance said before, that no lady of pure mind and elevated sentiments, and who would nourish in her own family sentiments of delicacy and propriety,—no such lady will be caught more than once at such exhibitions as were witnessed at the Boston Theatres last winter. To any lady, however rich, or however outwardly polished and respectable, who contradicts this, we say, you are not the lady above described.

Notwithstanding the sentiments here expressed respecting the dancers, and which we shall not *yield* to the opinion of any person whatever, simple or gentle, of either sex,—we still say, that the dancing, bad as it is, is the least objectionable part of many of the plays and exhibitions, at these corrupting resorts.

Corporation and Test Acts. Some persons entertained fears that the King would refuse his assent to the Corporation and Test Act bill. They mistook his disposition however. The bill has received the Royal assent, and the Dissenters of England, so long shut out from a free participation in the honors and emoluments of offices, for which they were none the less qualified on account of conscientious differences on religious subjects, are now to stand on an equal footing with their brethren of the established religion, and may enjoy the respectability and influence of office in proportion as their merits may justify it.

Steam and Orthodoxy. The following is sent us as a thought which recently occurred to a passenger in a Steam-boat.

On observing a great number of orthodox tracts, and advertisements of orthodox publications, displayed in the Cabin, the following comparison was lately suggested to a traveller in the Steam-boat.

Our vessel, in opposition to wind and current, is propelled to her desired port, by *the power of Steam.*

Trinitarians are aiming, in opposition to the sacred scriptures of both Jews and Christians, to gain their desired port, by *the power of orthodoxy.*

Dr. Abbot. Appropriate funeral services were attended at Beverly, on Wednesday, by the Society and friends of the late lamented Rev. Dr. Abbot. A Sermon was preached by Rev. Dr. Flint, of Salem, and prayers were offered by Rev. Mr. Bartlett of Marblehead, and Rev. Mr. Brazer of Salem.

Episcopal Convention. The Massachusetts Episcopal Convention met in this city on Wednesday. A sermon was delivered on the occasion, at St. Paul's Church, by Rev. Alfred L. Baury.

We insert with pleasure the following communication respecting the Society to which we alluded last week.

Mr. Editor,—

I was quite surprised at the statemont in the Recorder of last week, respecting the conduct of the society for propagating the gospel. The Editors of that paper have been misinformed. If any gentlemen chosen into office, declined, it was after the meeting was adjourned. Appropriations for missionaries were made, as is usual at the meeting, and the same persons were appointas the last year. Nothing was left undone, and no *special* meeting will be necessary. Last year, a change was made in the Select committee, by the *orthodox* majority, then present. At the late meeting, this was corrected, and a majority of the Committee are *liberal* men. This is all that was done differently from last year; and it is hoped the funds of the society will be as wisely appropriated as formerly.

A Member of the Society.

Members of the American Unitarian Association, and purchasers of the tracts, will please to observe that the Title-page, Index, &c. for the first volume, attached to the second Annual Report, should be divided by the binder, the Title-page and 'Contents' being placed together, at the commencement of the volume, and the Index at the close.

E. S. G.

LITERARY.

Liberal Preacher. The first volume of this valuable work is closed, with an excellent sermon on the doctrines of grace, by Rev. Mr. *Bailey*, of Greenfield. New subscribers can obtain the first volume, by applying to the publishers, Bowles & Dearborn, Boston.

Universalist Magazine. This paper, which has been published in Boston nine years, by Mr. Henry Bowen, has been sold by its proprietor, and is hereafter to appear in an enlarged form and is to be conducted by Rev. Russell Streeter, of Watertown, and Rev. Thomas Whittemore, of Cambridgeport.

Ladies' Magazine. The June number of the Ladies' Magazine, edited by Mrs. Hale, is just published. A list of the contents will be found in our advertising columns.

Classical Reader. The second edition of the Classical Reader, compiled by Rev. F. W. P. Greenwood, and Mr. Geo. B. Emerson, is just published in this city. This work consists chiefly of selections from the most chaste and elegant writers of our own country, and stands deservedly high in public estimation. The present edition is thought to be much improved by new selections and additions.

Records of the Spanish Inquisition. Mr. Samuel G. Goodrich, one of the enterprising booksellers of our city, has just published "Records of the Spanish Inquisition, translated from the Original Manuscripts." They are part of the Records of the Inquisition of Barcelona, and the manuscripts were obtained by a gentleman of this city, traveling in Spain, during the recent revolutionary state of that country. We propose to give a more full account of the book, on another occasion.

SUMMARY.

FROM EUROPE.

War with Turkey. The Boston Daily Advertiser, of Wednesday, gives the following important news from Europe.

By the ship Grecian, we have received London papers to May 13. They contain two Russian state papers, one called a manifesto, and the other a declaration, dated at St. Petersburgh, April 26, stating the grounds of the war with Turkey. The Russian armies entered the Turkish territories on the day after the date of these declarations. The papers contain also intelligence, received at Paris by telegraph from Bayonne, that Don Miguel had been proclaimed King in the principal cities of Portugal, except Lisbon and Oporto; and also a decree of Don Pedro, Emperor of Brazil, dated the 3d of March last, completing his abdication of the crown of Portugal, in favor of his daughter Donna Maria II. a child who is formally married to Don Miguel, the person who has usurped the throne, the custody of which was entrusted to him, under the solemn engagement to administer the government in the name of his wife, and under the forms of the constitution.

Sir Francis Burdett's motion, in favor of the Roman Catholics, was carried, at the close of the third evening's debate on the question, by a vote of 272 to 266, making a majority of six in favor of the motion.

The Emperor, in a short manifesto, complains of the violation of the treaties of Bucharest and Akermann, of the illegal seizure of Russian vessels, of the closing of the passage of the Bosphorus to the injury of the Russian trade, of the intrigues of the Porte to prevent the peace with Persia; and declares, that, for these reasons, he has ordered his army to pass the frontier.

In a longer declaration the Emperor sets forth the same complaints more at large. After enumerating the grounds of complaint, and declaring war against Turkey, he states the objects of the war to be,

"To compel Turkey to pay all the expenses of the war, and to indemnify his subjects for all the losses they have sustained.

"To enforce the due and effectual observance of those treaties which Turkey has violated.

"To secure the inviolable liberty of the Black Sea, and the free navigation of the Bosphorus.

"He declares that he has not those ambitious designs which the Turkish Manifesto has imputed to him—that he has already countries and nations and cares enough—that, though he is at war for reasons independent of the treaty of the 6th of July, he will not depart from the stipulations of it, which he will fulfil in concert with his allies."

The arrival of the Russian Manifesto in London produced at first a slight depression in the funds; but they soon recovered when it was understood that the tone of the Manifesto was extremely moderate.

Affairs of the East. The official declarations of Russia, which we published yesterday, do not show what will be the attitude of the other European powers, while the war is carried on by Russia. It is known that a French naval expedition, with a large body of troops and transports for conveying them beyond sea, have been for some months preparing at Marseilles and Toulon, and it is pretty satisfactorily ascertained that the original destination of these troops was Greece. It is almost equally certain that the design of forwarding this expedition has not been entirely abandoned, though it has remained for some time in suspense. The London Morning Chronicle, of May 10, says, on the authority of private letters from Paris, that the meetings of the French cabinet had been, within a few days, extremely frequent, and it was reported that it had been determined at them to despatch the expedition from Toulon on the 10th or 12th.

The idea that the French expedition may still sail for Greece, is confirmed by a letter from Trieste, which states that Gen. Guilleminot, who had been two or three months at Corfu, was engaged in seeking a convenient landing place on the coast of Western Greece. *Daily Adv.*

Constantinople, April 10. Nothing has occurred for this fortnight. It seems that the Ramazan and the Bairam will pass over in the greatest tranquillity, without any concern about the declaration of Russia. The armaments continue, but are not pressed with so much activity as before, the Sultan taking too much pleasure in exercising his troops to pay much attention to the other means of defence. The Prince and the innovators imagine that it is enough to have the troops exercised in the European manner, to despise all attack. The opposite party, who may be called the old Turks, who see no salvation of the empire, but in maintaining the ancient usages, look forward with apprehension to the future.

It is they who really think on means of defence, and are desirous of ordering measures which are rejected as old-fashioned by the Sultan, and not at all in the harmony with the new system. Consequently, there is in every branch of the service a lukewarmness and despondency, which but too clearly betray difference of opinion, and are more to be feared than the foreign enemy.

The people shew their discontent at the little interest which is taken in public affairs; for even when firmans and proclamations for the general arming are read in the mosques, no activity is observed, except in the vicinity of the Seraglio; in the remote quarters there is a degree of indolence and apathy, which indicate a sort of contempt for the orders of the government. In this respect the Capital is tranquil, but it is to be feared that it may be roused, and that the will of the Sultan to bury himself under the ruins of the Capital, rather than yield for a moment to the Russian power, may be fulfilled.

It seems that the Russians do not intend to confine themselves to the occupation of the principalities, but they will push forward with vigor through Bulgaria towards the Capital, and will support by sea the operations of the army on the shore.

We have news from Alexandria of the 7th of March. All was tranquil, and commerce was gradually reviving. The Pacha intended to visit several cities, and order a levy of 20,000 men. All the doubt, that might have been entertained of his fidelity and of his intention to render himself independent, are dispelled. He is devoted to the Porte; and besides, Egypt and the character of the inhabitants would baffle his wishes for independence, if he could entertain any such. *Gazette of Augsburg.*

The Russian squadron in the Mediterranean, after being thoroughly repaired and provisioned at Malta, sailed about the 10th of April. It was joined in the roads by the English squadron, which weighed anchor two or three days after. The destination of the united squadron was not known. Whether it was to Navarin, to enforce the strict blockade of the Morea, to Alexandria, to demand the release of the Greeks lately carried into slavery in Egypt, or for any other service, were questions for conjecture. *Daily Adv.*

The expeditions against Missolonghi and Attica were soon to be undertaken, and great hopes were entertained of success. A convocation of the Greek clergy has declared the anathema pronounced against the President by the Patriarch to be informal, in consequence of his being a prisoner in the hands of Infidels.

Rio de Janeiro, March 8.

"The period having arrived which I fixed for the completion of my abdication of the Crown of Portugal, according to my Decree of the 3d of May, 1826, and it being necessary to give to the Portuguese nation, always jealous of its independence, an indubitable proof of my desire of its being perpetually separated from Brazil, (of which I have the distinct glory and pride of being Sovereign,) so as to make even the idea of their being reunited impracticable,—

I am pleased, of my own free and spontaneous will, after having pondered on this most important business, to order, as by this my Royal Decree I do order, that the Kingdom of Portugal be henceforward governed in the name of my dearly beloved daughter Donna Maria II., already its Queen, according to the Constitutional Charter by me authorized and given, ordered to be sworn, and sworn; declaring, moreover, most expressly, that I have no further claim or right whatever to the Portuguese Crown.

The Infant Don Miguel, my much beloved and esteemed brother, Regent of the Kingdom of Portugal and Algarve, and my Lieutenant, is charged with the execution and publication of the present Decree.

Palace of Boa Vista, on the 2d day of March, 1828, with the signature of his Majesty the King.

From the Moniteur of Monday.

Paris, May 10. A telegraphic despatch from Bayonne, dated the 10th of May, announces "that Don Miguel had been proclaimed King, without any opposition, at Coimbra, Aveiro, Setubal, Villa Franca, Viana, and many other towns."

Lisbon is tranquil, and Oporto was very calm on the 28th of April.

The present intentions are immediately to convoke the three Orders.

We believe it is certain, that in case the Infanta should really cause himself to be proclaimed absolute King, his Majesty's Minister, who is accredited only to the Prince Regent, was immediately to cease his functions.

London, May 10. Let us reflect upon the misery and ruin in which Don Miguel is involving his country in all ways. Personal liberty is endangered by the most arbitrary measures—imprisonment is the reward of attachment to the legitimate Sovereign—officers, both civil and military, are removed, because they are faithful to their allegiance—commerce is crippled because confidence is destroyed. The revenue is wholly unable to meet the exigencies of the State. Foreign Powers look with distrust and disapprobation at the scandalous spectacle of a Prince, whom neither oaths nor the ties of blood can bind—who is equally regardless of religion and allegiance, and who is guilty of treachery to his Sovereign and his Brother. The picture was sufficiently gloomy before, without this breach of faith in commercial and financial engagements, which completes the misery and ruin of the scene. *Courier.*

From Rio Grande. Capt. Ashford, of the brig Sarah, which arrived yesterday in 49 days from Rio Grande, reports that the Buenos Ayrean army had crossed the river Grande, in the province of Rio Grande, and established their head-quarters at Charrytown. The two armies lay in sight of each other, and are carrying on the war vigorously. *N. Y. Gazette.*

Brazil. A treaty, for an armistice between Buenos Ayres and Brazil, was, we hear on Monday, signed by the Ministers of the two States, in the presence of the Duke of Wellington. The recollection, however, that this is not the first treaty that has been signed, and that the power of the Buenos Ayres government to cause its treaties to be accepted by the people, is very doubtful, deprives this intelligence of some of the importance which would otherwise attach to it. *Morn. Chron.*

The Mexican papers give a horrible picture of the civil war now raging between the States Guatemala and St. Salvador. The soldiers of the former State, on entering St. Salvador, put to death, by fire and sword, men, women, and children. The feeble and the aged were driven at the point of the bayonet to perish in the flames.

Spain. LONDON, June 5. A gentleman, just arrived direct from Cadiz, states that an expedition, consisting of 3,000 men, was about to sail from that port for Havana, under convoy of a frigate.

London University. Great preparations are making in this patriotic institution for the most splendid course of lectures ever delivered in London. The apparatus for the Professor of Natural Philosophy, which we have seen, is of the most magnificent description. The models of pulleys, levers, and other mechanical powers, are constructed on the largest scale ever seen in an University, and are made of the best materials, beautifully polished. The drawings of the various subjects in Botany, Natural History, and Anatomy, are on a similar scale of magnificence and beauty. *Verulam.*

A pension of 3000*l.* a year has been voted to the family of the late Mr. Canning, by a vote of 161 to 64.

It is reported that a titled widow has become a Protestant, preparatory to her expedient marriage with a Protestant Noble Peer. It is also added that the brother of the Nobleman has successfully wooed a Catholic heiress, previously to which he will become a Catholic—thus the new Reformation gains nothing. *Dublin Pat.*

India. By the arrival of the brig Bramin from Calcutta, advices are received from that place to the 21st December. The hurricane at Madras did not prove as destructive as was anticipated. The native princes and chiefs intended to raise a subscription for the purpose of founding professorships of the literature and sciences of Europe, for which two lacs of rupees had been already collected. *Com. Adv.*

The Earl of Dalhousie, Governor in Chief of Lower Canada, arrived at Montreal from Quebec, on the 10th inst. In consequence of his appointment to the station of Commander in Chief in India, which may prevent his again visiting Montreal, it was proposed to invite him to a public dinner the 19th inst. Sir James Kempt from Nova Scotia arrived at Quebec on the 10th and was expected at Montreal on the 13th. It is expected that he will succeed the Earl of Dalhousie in the Government of Canada, but the object of his present visit is stated to be independent of that appointment, viz. to examine the public works in the province. It is not supposed that he will assume the command until the ensuing winter.

The Duke of Wellington, Mr. Huskisson, and other gentlemen in the British government, Mr. Alexander Baring, Mr. Ellice and other capitalists in England, have subscribed for shares in the Welland Canal, in Upper Canada.

Massachusetts Legislature. The adjournment was to the first Wednesday in January next.—The following suggestions, respecting two important subjects of legislation, are from the Massachusetts Journal of Saturday last.

"The appropriation for a continuance of the surveys of rail routes from Boston to Providence, and to the Hudson, is liberal and proper; and though not made with quite as much unanimity as would have been wished, owing, we believe, to a cause which had nothing to do with its merits, yet the vote was strong enough to show that the Commonwealth approves this policy, and will do all that may be practicable and prudent to pursue it to its important and beneficial results.

A resolve directing *overseers of the poor* in their respective towns to make a return, on or before the commencement of the next session, of the number of their paupers, the expenses thereof, the *causes* of their pauperism, how they are supported, and some other particulars, was passed on Thursday. We do not know who introduced it into the Senate, for there it originated; but we rejoice most heartily that it has become a law. There is no matter of morality or political economy, in this Commonwealth, which demands so imperiously the anxious attention and forecast of the legislature, as our pauper system, and the bounties which it offers to *idleness* and *vice*. The first step is taken by this resolve, and we sincerely hope that the overseers of poor will give their immediate attention to the requisitions of the same. Two years ago, a similar proposition was introduced in the House of Representatives, but did not find much favor; on Thursday it passed unanimously.

Bunker Hill Monument. Tuesday being the anniversary of the Bunker Hill Battle, the Monument Association held its annual meeting for the choice of officers, The following gentlemen were elected.

Thomas H. Perkins, *President.*
William Prescott, 1st *Vice President.*
Joseph Story, 2d *Vice President.*
Edward Everett, *Secretary.*
Nathaniel P. Russell, *Treasurer.*

Directors—Nathan Appleton, Samuel T. Armstrong, Loammi Baldwin, George Blake, G. W. Brimmer, Edward Brooks, John B. Davis, H. A. S. Dearborn, Thomas J. Goodwin, (Charlestown,) Samuel D. Harris, Seth Knowles, Amos Lawrence, Theodore Lyman, Jr. William P. Mason, Francis J. Oliver, George Peabody, (Salem,) Daniel Putnam, (Brooklyn, Conn.) Jonathan Phillips, Edward H. Robbins, Jr. Wm. Sullivan, Samuel Swett, R. G. Shaw, J. E. Sprague, (Salem,) John C. Warren, Nathan Tufts, (Charlestown.)

City Hotel. The workmen yesterday broke ground upon the lot selected, at the corner of Tremont and Beacon sts. opposite to the Tremont Theatre, for the erection of the long desired City Hotel. We understand it is the intention of the enterprising proprietors to prosecute the work with all the expedition which the nature of the undertaking will admit of.—The front and ends of the building are to be of granite. A model of the proposed building was completed some days since by Mr. Isaiah Rogers, a young architect, whose talents bid fair to recommend him to more notice and patronage than he has yet had the opportunity of obtaining. The plan of the building appears to be very well suited for the object, and the form of it such that it will be an ornament to the city. *D. Adv. 18th.*

South-Boston Bridge. The new bridge leading from Sea-street to South-Boston, is at length so far completed as to be passable with carriages.

Mr. Southard, Secretary of the Navy, is now acting in the double capacity of Military and Naval Chief, owing to the appointment of Mr. Barbour as Minister to London. We learn from the National Journal that several questions of the most delicate and important nature, growing out of the late proceeding in Congress, are now before both these departments, which require Mr. Southard's decision. The execution of the law for erecting a breakwater in the Delaware, is also entrusted to him.

India Rubber has been successfully used in England for Hose for Engines. A certificate, in its favor, is published by a man who had 126 ft. in constant use two years. It answered the purpose completely, and was decidedly preferable to Leather Hose. It required no care, no oiling—and being always perfectly air tight, it is vastly superior for Suction Hose.

The vault of the Exeter bank was broken into on the night of Saturday last, and a considerable sum of money stolen therefrom.

New Haven Gymnasium. This Institution, which was opened May 1st, has about 40 pupils, and a number more are engaged. Besides the Principals, the Messrs. Dwights, it has 6 Teachers; one of Latin, one of Spanish, one of French, one of Greek, one of Mathematics, and one of Penmanship, Gymnastics and Music.

Edward H. Robbins, Jr. Esq. is chosen a member of the Board of Directors of Internal Improvement, in the place of Daniel Parker, Esq. who declined the appointment.

Indian Justice. The Cherokee Phœnix says, "At the last Circuit Court held in High Tower, three persons were convicted for stealing horses out of Carrol Co. and were sentenced to receive fifty lashes each. These persons, we are told, stole upon the principle of rendering evil for evil." The Phœnix takes pleasure in recording this impartial proceeding of the Indian court under the new constitution, and recommends the example to the *white* authorities of Georgia. *Rec.*

Mr. Holbrook, the Geologist, is giving a course of lectures in Salem, and is highly complimented in the papers of that place.

The New-York Greek committee have some expectation of being able to send another vessel to Greece about the 20th of July.

Saxony Sheep. In the ship America, from Bremen, there are two hundred Saxony Sheep, some of the finest that have ever been imported into the country, belonging to Messrs. G. & T. Searle. They will be sold at auction early in next month. *Traveller.*

The Duke of Saxe Weimer's book, of his tour through the United States, has been received at New-York. It makes 700 octavo pages.

Judge Preble has resigned the office of Justice of the Supreme Judicial Court of Maine.

The schism existing in the Society of Friends in New-York and Philadelphia, led to an unpleasant transaction in the latter place. Some of the members were ordered on the 4th inst. to give bail for pulling down a part of the wall of one of their burying grounds; they refused, and were committed to prison. On the 9th they were brought up under a writ of habeas corpus, which had been allowed. The defendants were discharged, their own security being taken for their reappearance on Monday.

The Episcopal Convention of Maryland have adjourned, without being able to choose a Bishop for that State in place of the late Bp. Kemp. The Rev. Mr. Jones, the most popular candidate, wanting 3 or 4 votes of two thirds, the requisite majority.

The proprietor of the Christian Register feels it necessary to state, for the information of subscribers to the *Old Hampshire Post*, in particular towns heretofore named, that he continues to send his paper, not with any view or expectation of establishing a claim on their patronage, by the length of time it may be sent; but only from the unintentional and necessary delay of a contemplated visit to the western part of the State, which he hopes to accomplish in the course of the two ensuing weeks.

Erratum. In last week's Register, 3d line of the address to Dr. Kirkland, for "deem it to be *no* more than an act" &c.—omit the word "no," that it may read, "deem it to be more than an act," &c.

MARRIAGES.

In Brattleborough, Vt. Mr. Frederic S. Hill, junior editor of the Boston Statesman, to Miss Mary W. Blake.

In Roxbury, Mr. George S. Peters, of Philadelphia, to Miss Mary-Ann Blair, of Amherst.

In Taunton, Mr. Joseph C. Brigham, of this city, to Miss Hannah C. Turner, of T.

In Princeton, by Rev. Samuel Clark, Charles G. Atherton, of Dunstable, N. H. to Anne Barnard Clark, daughter of the late Mr. H. Clark, of Boston.

At Flatbush, L. I. Lieut. Hiram Paulding, of the U. S. Navy, to Miss Ann Maria, daughter of J. W. Kellogg.

In Bridgeton, on Thursday, John L. Mcgquier, Esq. of Portland, Counsellor at Law, to Miss Serena, daughter of Mr. Ephraim Davenport.

In Washington City, Wm. Livingston, Pratt, Esq. Clerk of the General Assembly of New Jersey, to Miss Mary Frances Buckner, daughter of Amos B. Esq. of Virginia.

DEATHS.

In this city, on Sunday last, Mr. Eliza C. Shattuck, aged 28; on Thursday, Nathaniel Norcross, aged 60; on Tuesday evening, Miss Lydia Smith Russell, daughter of George A. Otis, Esq. aged 17; Mrs. Mary-Ann, wife of Mr. Dana Fay, and daughter of Rev. Jeroboam Parker, of Southborough, aged 28; at the General Hospital, Mr. Moore Knapp, of Canandaigua, N. Y. aged 29.

In Sterling, on the 2d inst. Mrs. Rebecca Churchill, wife of Mr. Samuel C. aged 82.

In Amesbury, on Sunday evening, Mr. Joseph Hale, Jr. aged 23

In Fall River Village, on Thursday week, Miss Eveline, youngest daughter of the late Mr. Ward Withington, aged 13.

On the 8th inst. Thomas Amos, known by the name of King Tom, a descendant of the celebrated King Philip, aged about 70 years.

In York, Mrs. Submit Williams, wife of Thomas W. formerly of Pepperell, aged 63.

In New-York, the lady of Col. G. M. Troup, late Governor of Georgia.

LADIES' MAGAZINE.

JUST published, by PUTNAM & HUNT, the LADIES' MAGAZINE—for June, 1828—No. 6—Vol. I. Conducted by Mrs. Sarah J. Hale.

CONTENTS.

Original Miscellany. Dress.—J.; Sketches of American Character, No. 6—The Poor Scholar; Female influence—P.; Catharine Talbort—S.; The Good Match.

Literary Notices. The Legendary; Coming Out, and the Field of Forty Footsteps; Sketches of the Wallington Family.

Original Poetry. Burial of a Motherless Infant—H.; To Ellen—Imlac; Remembered Words—Cornelia; Stanzas—A. M. W.; Filial Tribute on a Birth-day—K. N. H.; The Aged Christian's Deathbed—Elizabeth; Ascutney. June 21.

LETTER PAPER.

CONSTANTLY on hand and for sale a beautiful hot pressed Linen Letter Paper at $3 per ream, at the Sign of the Large Leger, State-street, by
April 19. JOHN MARSH.

FRESH ACCOUNT BOOKS.

SIGN OF THE LARGE LEGER.

JOHN MARSH, Nos. 96 & 98, State-st., has just manufactured his Spring assortment of ACCOUNT BOOKS, including complete setts of almost every variety of patterns. Also, a large assortment of half bound Account Books, adapted to the Country Trade, together with a great variety of Memorandum and Writing Books, which will be sold at very low prices by the quantity, or at retail.

☞ Account Books furnished to order with great dispatch, and warranted to suit. April 19.

TRACT—No. 19.

THE 'Apostle Paul a Unitarian,' being Tract, No. 19, of the 1st series of the American Unitarian Association, just publishhd and for sale, at the Depository, 72, Washington street.
may 24 BOWLES & DEARBORN.

THE HAPPY FAMILY.

THE Happy Family—A Moral and Religious story for Children, this day published by N. S. SIMPKINS & CO. Court street, corner of Brattle street.
May 17.

UMBRELLA AND PARASOL ESTABLISHMENT.

JOHN LILLEY, No. 79, Market street, corner of Market and Court streets, has lately enlarged his Manufactory, and has now on hand and offers at Wholesale and Retail, at his wareroom, on the most reasonable terms, the largest assortment of articles in his line, to be found in New-England, viz.

UMBRELLAS of superior large size, Green, Blue, and Brown, made of Italian, French and China silk.
Do. small size do. do.
Do. with plated sticks, and Ivory mounted.
Do. Cane Handles, a neat and light article for Summer.
Do. low priced Silk.
Do. large and small size, Gingham, superior quality.
Do. 24, 26 and 28 inch Gingham, with Whalebone sticks, suited for country trade.
Do. Oil Linen, 25, 26, 27, 28 and 30 inch do
PARASOLS, Green and rich borders, starr fringes, Ivory and plated handles, &c.
Do. Brown do. white fringes.
Do. do. do. brown do.
Do. do. cane colored handles.
Do. do. black sticks, with white fringes.
Do. do. brown fringe.

Also, just received, a complete assortment of green, and brown silk and silk Fringes. A general assortment of walking canes. White and green Oiled Linen.

☞ Whalebone for stays, constantly on hand, and cut to any pattern. ep3m May 24.

SWELLED BEAM WINDLASS BEDSTEAD.

CHARLES ADAMS, No. 422 Washington-street, Boston, a few doors south of the Boylston Market, on the opposite side, has constantly on hand the Patent Swelled Beam Bedstead, of various qualities, forms and prices.

The Swelled Beam in the Windlass Bedstead is indispensable, to prevent the sacking from sagging, and to keep the mattress or bed full in the middle. The operations are as follows, viz.

The Swelled Beam being much larger in the middle than at the ends, the sacking is thereby drawn tighter in the centre where the greatest weight comes, and is kept so by turning the beam from time to time, as occasion requires, as it gathers up most of that part of the sacking (the middle) which is attached to the largest part of the beam, and which of course requires to be most braced.

The following valuable testimonies in favor of this invention, have been inserted in the public papers.

From the Boston Medical Intelligencer.

"Since the erection of the U. S. Marine Hospital at Chelsea, the patients of this Institution have been provided with Adams' Patent Swelled Beam Windlass Bedstead; an article which, for comfort and convenience, has not been equalled by any invention for domestic purposes. The luxury of a tight sacking we are all aware of, but can rarely permanently obtain it.—By this simple contrivance, if a patient is unable to be raised from his bed without distress, and the sacking becomes loose, as is always the case in new bedsteads, by turning the beam with the lever this inconvenience is more easily remedied, even with the weight of the body and bedding on it, than in the common bedstead divested of all its load. Other conveniences are also to be found in it. Having no hiding places for bugs, they cannot lie concealed in it, as no screws are employed in its construction.

"To the well it is equally a luxury and a means of preserving health, which no one will voluntarily relinquish after having experienced its pleasant and salutary effects."

From the Boston Daily Advertiser.

"The improvement in this Bedstead consists in a mode of straining the sacking in such a manner, as to dispense with the use of screws, and as to make the bedstead more firm, and the sacking much more tight, than it is possible to make it in the common mode of construction. It is also less likely to get out of repair, than those in common use, and is so simple that it may be taken down, and put up, and strained to its greatest tension, in a very few moments. We saw one of them taken entirely to pieces, put up again, and perfectly strained by two persons, in less than two minutes. It is easily taken down or put up by a single person.—They are made in a very neat style of workmanship, and are susceptible of any degree of ornament."
Boston, June 21. 4t

ATHENEUM No. 6, VOL. III.

JUST published by JOHN COTTON, 184 Washington-street, "The Atheneum; or Spirit of the English Magazines."

CONTENTS.

Sketches of Contemporary Authors, No. II.—Mr. Wordsworth: John Rose, the Gauger; The Murder; The coming of Spring; I'd be a Poetess; Summer Moon; Rural Scenery; Prince Ypsilanti; The Man with the Mouth; The Sexton of Cologne; To Mrs. Hemans, on her intended publication, entitled "Records of Woman"; Song; Life and Voyages of Christopher Columbus; Varieties. 3t. May 21.

BILLERICA ACADEMY.

THE Summer Term for Lads at this Institution will commence on Monday, June 9. A few more Lads can be accommodated with board in the family with the Preceptor. The Female Department is already open, under the care of Miss *Bathsheba Whitman*. A few more Misses can be accommodated with board in the family with the Preceptress.

JASON WHITMAN, *Preceptor.*
Billerica, May 31.

POCKET MAPS, &c.

FOR sale by J. Marsh, No. 96 & 98 State-st. Sign of the Large Leger—the new *American Pocket Atlass*, containing 14 Maps of North, South and British America and the West Indies—Also the *United States Pocket Atlas*, containing 6 Maps; together with the *Maps* of each State, the United States, and South America, bound separate—Pocket Map of the *City of Boston*; the above are all bound in neat morocco cases well calculated for Gentlemen travelling.
May 10.

NEW BOOKS.

JUST published, by *Bowles & Dearbon*, 72 Washington-street,—A Discourse delivered at the Installation of the Rev. MELLISH IRVING MOTTE, as Pastor of the South Congregational Society in Boston, May 21, 1828. By William Ellery Channing.—LETTERS ON THE LOGOS. By Charles W. Upham, Associate Minister of the First Church in Salem.—A Sermon on the Introduction to the Gospel of St. John. By Samuel Gilman, of Charleston, S. C. Second edition.—*As you sow, so must you reap.* A Sermon preached at the ordination of the Rev. Samuel Presbury over the Second Congregational Society in Northfield, Mass. Feb. 27, 1828. By John Pierpont. Second edition.—A Discourse delivered in Bedford, April 30, 1828, before the Middlesex Bible Society. By Convers Francis. Published by request.—Also, Lives of the Apostles. By F. W. P. Greenwood.—Kenrick's Exposition, Vol. I. June 7.

STAGE NOTICE.

THE Office of the UNION STAGES for Concord Groton, Ashby, Fitzwilliam, Keene, Charlestown, (N. H.) Windsor, Woodstock, to Burlington, Brattleboro', Upper and Lower Canada, Saratoga Springs, Troy, Albany, Buffalo, &c. is removed to No. 4. Elm Street, near Hanover-street. Books kept at said Office; at Holland's Coffee House, Howard-street; at the Tremont Coffee House; and at Hamilton's City Hotel, No. 3, Sear's Buildings. Starts from the above office every morning at 4, A. M. and arrives at Keene same evening at 7 o'clock. The Union Stages Connect with a daily line from Groton to Lowel, at Groton.

This line of Stages is not surpassed by any in New-England, for elegant and fleet horses, easy and well built carriages, and first rate, experienced drivers. Fare from Boston to Keene, (a distance of 80 miles,) $2 50, and about the same rates to any part of the country with which this line is connected.

Any information required by travellers respecting the various routes to different quarters of the United States, will be correctly and cheerfully given by the Agent of the Company, at the Office in Boston, and every facility given, as far as practicable. May 3.

JUST published by BOWLES & DEARBORN, 72 Washington-street,—*The Christian Teacher's Manual*; designed for families and Sunday Schools. No. 2, Vol. I.

Contents. What are the requisites in a Sunday School Teacher? On the properties of seeds; Children's Prayers; What should be taught in a Sunday School? Origin of Sunday Schools; Hospitality; How shall we give right views of Death to Children? What is Religion? Thy will be done; Vesper Hymn; On Prayer; Notice. *June 7.*

CHARTS, NAUTICAL BOOKS, &c.

JUST received a complete assortment of *Charts*, general and particular of the whole world. Also, Blunt's Coast Pilot—Shipmaster's Assistant—Expeditious Measurer—Nautical Almanacks, for 1828, '29 and '30—Bowditch's Navigator—Ward's Lunar Tables, &c. &c. On hand Log Books—Cargo Books—Seaman's Journals—Log Paper—Log Slates—Portable Desks and Seaman's Stationary and Cutlery of every description which will be sold at unusual low prices at the sign of the Large Leger, No. 96 & 98, State-st.—by
JOHN MARSH. April 26.

POETRY.

For the Christian Register.

LINES SUGGESTED BY THE PREMATURE DEATH OF A YOUNG LADY.

Mind spoke in all her accents,—and her eye
Beam'd forth her soul, whose upward breathings told
Her constant hope,—her confidence in God.
An early blossom, sweet and beautiful,—
Like some fair rose-bud, bath'd in fragrancy,
Wafting its sweets for others' pleasures,—she
Felt joy in others' gladness. Home to her
Was paradise.
She smil'd,—and friends around,
From that sweet smile, joy's inspiration caught.—
She sigh'd,—not for *her* griefs,—for those to Him
She trusted, who can grief o'ercome;—she sigh'd
To calm that wo, where oft the mourner's heart
Is sooth'd by sympathy. Death envied earth
Such blessings. She is gone! and Friendship, Love,
Affection, could not save that fragile flower,
To bloom in sweetness on this desert world.
She droop'd, she died! From her pale cheek the tint
Of health, while yet so young, had fled. Her form,
Sylph-like, seem'd less of earth;—Resignation
Seem'd to lull all pain, and all thought of self
Was lost in thought of others' happiness.
She's gone forever! The angelic choir
Their kindred spirit claim'd. "Weep not for me,"
In the soft gale her spirit seems to breathe,—
"Weep not for me; beyond the grave there's hope.
"Another world shall join us; and our God
"Shall o'er that second life his blessings shed."
Her chasten'd spirit o'er us floats, e'en while
Her loss we mourn, in impotence of wo.

May 1, 1828. N. N. H.

ORIGINAL COMMUNICATION.

For the Christian Register.

THE VESTRY.

MR. EDITOR,—

A few days since, having a wish to see the Adams Temple, and the wonders of the Rail-way in Quincy, and being also especially tempted by a sweet south-westerly breeze which came over the city mills, loaded with a fragrance perceptible even in our streets; I took my horse and rode into the country.

Passing on about midway of my intended journey, I came suddenly upon a party of men, who, armed with saws and axes, appeared ready to fall upon a porch or projection of a meeting-house. In their rear stood many pairs of oxen with their drivers; and the great chains, levers and rollers strewed over the ground, indicated, what in the country, is usually called a moving.

Curiosity attracted me to the spot; and noticing a man who appeared in a measure to influence the movements of the party, I approached him, and, with my most civil greeting, remarked upon the fitness of the day for their labors. I think you do well, Sir, said I, thus to detach that projection. In my judgment, such things contribute very little to the beauty or durability of the edifice. And these oxen I conclude are to pull it out, or extract it from the church, as a doctor would a bad tooth. Oh no, said he, apparently anxious to correct my mistake, that is a distinct building, and but a few years since joined to the main one. It was built by our minister for a vestry, but used as a lecture room, and he has promised, that if we will move this to a certain part of the town where he thinks it may do good, he will build us another and a better one.

Vestry! said I, that's a sounding name, to be sure. I have heard of them as appendant to great church establishments, but your explanation of the use accords better with my notions of republican and religious simplicity. But why not let it stand?

Our church has recently grown so large it cannot accommodate them, and we are to have a greater. How many are there in your church? Between three and four hundred, and they are mostly females. That is not so well. I have often thought that were I a minister, and had a church, I should desire in it a greater equality of the sexes, than I have usually witnessed. I can perceive no reasons which should render the duty and the privilege of commemorating the Saviour's love, more binding or operative on one sex than the other.—The masons are in the other extreme. But this same vestry no doubt, in its destined place, is to be dedicated to literary or charitable uses.

No, it will be a lecture room still.

Indeed! ah, I now comprehend you, it is then intended for some remote, infirm or indigent portion of your church and society. But whilst I admire the generosity of your minister, and his devotion to the good of his flock, suffer me to ask, is he fully sensible how much it will increase his labors.

Here my informant began to back off from the noise of the work, which was now going on in good earnest, and by a significant look and the leer of invitation seemed desirous of further discourse; and being somewhat accustomed to such movements—and as ready at any time, to spell apple-pie, as John Randolph himself, when the word is fairly put to me, I began to twitch my horse's bridle, and thump his sides with my feet, to induce him to leave feeding on the sweet grass and to follow.

When a little retired, my man again began:—From the drift of your inquiries, said he, about this work, I presume you are friendly to the cause—Of Christianity, you mean, said I—yes, certainly, it has my best wishes.

That's very well, was the reply, but not strictly what I mean. I did not know but you might be a little in the orthodox way. No sir, I have not the honor of that communion; I belong to the Christians called Tunkers.

Tunkers! said my friend, in some perplexity; that, in truth, is something new. But who is your leader, and what is your belief.

Those are questions quicker asked than answered. We never had a leader; and our creed would require more time to explain than I have to give or you to hear. Besides, its first article is never to proselyte; so that whoever would be our associate must seek diligently to find us out.

You bring strange things to my ears. On a future occasion I will hear more of this matter, said my companion; but for my present purpose it is enough to know you are not a *liberal*, and have nothing to do with the *Unitarians*.

There, said I, you are right. I do not ride in their troop.

We differ *toto cælo*. That's like our minister, said he; he hates the Unitarians; and not without cause, for some years ago they either drove or enticed away a large portion of his flock.

Poor sheep and lambs! no doubt to this hour they are bleating about without a shepherd. My good friend, I discern your whole matter, said I; you are about to move this blessed little Bethel to a place, where, under Providence, it may be an instrument to reclaim some of the dear wanderers; and may God bless you all for your pious labors.

Why, replied the other, with a calmness which surprised me, as to the vestry, it is going to that part of the town where the people you speak of dwell; but do not let me be understood to mean that they are without preaching, such as it is; for they have a minister of their own.

What, and do they maintain public worship according to the requirements of law, and the usage of our ancestors; and is their minister settled according to the custom of Churches?

It cannot be denied;—but they are Unitarians, and our enemies.

No matter for that, let them alone; as you hope for God's favor, let them alone, and keep your house to ———. Luckily, at this moment, I was interrupted; for my feelings began too much to control my tongue. One of the drivers came familiarly towards my companion, calling out to him that all was ready for a start.

Again I set hands and feet at work to quicken my horse, and, as I distanced the place by a quick trot, I still heard the whipping and shoutings of the drivers, which indicated that the vestry was following my own course also.

But during all that day the vestry was in my thoughts; and I marvelled how a gospel minister could find it in his heart to treat a brother's parish like a land of pagan darkness, in which he might well set up a missionary station; or like a territory in possession of an adversary, where, to gain a lodgment, and erect a sort of spiritual fortress, "with Heaven's artillery fraught," to gain and secure conquests, is service acceptable to religion and God.

Not to dwell upon the cruel embarassments that such practices often bring upon parishes, already staggering under the weight of a reputable religious establishment, but which the example of their fathers, the usages of the country, and their own love for such institutions, induces them to sustain to the last shilling of their resources.

But those who are most deeply interested in this subject should reflect that this warfare absorbs an immense amount of the good feeling and substantial religion of the community. It also corrupts the allegiance of the citizens to our holy Sabbath institutions, when of the priesthood, which should be one and indivisible, brother vilifies brother throughout the whole circle of sectarism: the collected slander, if credited, takes from them that sweet character which alone can inspire confidence and generate respect.

LADIES' FRIEND.

EDUCATION OF FEMALES.

Domestic Management.

The following suggestions are from a work on domestic education, mentioned in the May number of the Journal of Education. The Editor introduces the article in the June number, by saying;—"Several of the author's remarks apply more directly to the state of education in England; but the spirit and intention of the observations, embodied in this article, will admit of a useful application to all attempts at improvement in the instruction of the female sex."

To that middling class of life, to which these thoughts are principally directed, there is no female accomplishment more valuable than housewifery. By that class is it sufficiently prized as an accomplishment? or wisely inculcated as a necessary branch of education? It is feared not. Few girls are regularly initiated into the various household duties; yet, to all girls, the knowledge of them is essential, since, as wives, daughters, or sisters, all will probably have households to superintend. How extensive the mischiefs caused by ignorance of housewifery, we every day hear and see painful instances. The misery endured by the helpless, untaught individual, in feeling her ignorance, and seeing the varied forms of evil that ignorance produces, must be most severe. Let not mothers wilfully condemn their daughters to sorrow, disgrace, and error, from which it is so easy to rescue them.

The duties of housewifery being generally of an active and desultory nature, are usually very agreeable in the performance to active and variety-loving young people.—They will, therefore, be cheerfully attempted and pursued, and we shall enlarge the pleasures of girls, by the same encouragement with which we prosecute their improvement.

But there is one caution that must be undeviatingly regarded. In pursuing the superintendence of housekeeping, girls must act as the mild but respected *directors* of servants, not as their associates, confidantes, and playmates. This rule can be easily enforced. Children should be taught to regard servants as *fellow-creatures*, as beings like themselves, prone to error, but capable of virtue. At the same time, they should be taught that, whilst they may love and pity those beneath them, and respect those above them, it is always most wise to choose their companions and friends, as much as possible, in their own rank:—on this principle, namely, that they may not learn to domineer over mean associates, nor cringe beneath great ones.

This premised, the first lessons of housewifery should be practised under the eye of the mother. At fifteen years of age, a girl will know enough of arithmetic to be ready at accounts, and will have sufficient judgment to reason fairly on what she observes. At that age she may occasionally attend her mother in her daily visit to the kitchen and the larder. Let her behold the arrangement of household business—the manner of giving directions—the plan of furnishing supplies;—she will thus gradually imbibe a clear conception of all such matters—she will understand the usefulness of method—she will find out the usual consumption of a family,—she may be taught, *by example*, to censure with mildness—to listen to reasonable excuses—to be peremptory in just orders;—to know what to expect from the industry, and what to pardon to the frailty, of domestics.

To avoid a dangerous association with menials, it would be advisable to bound the exertions of the *youthful* housekeeper to superintendence Unless urged by imperious necessity, let not girls *assist* the labors of servants. It is money badly saved to make them perform any humble business, which, for a few shillings, could be performed by a hireling. The mother had better do it herself, if she cannot afford those few shillings, or dispense with smart clothing for herself or her child, to meet the expense, or be present when her child is so occupied.

It is not from a sentiment of pride that this point is so earnestly recommended, but it is from a desire to check the dissemination of error. When a young lady and her maid are engaged together in some occupation, they must enter into conversation; now, of what nature must that conversation prove? The maid would not understand the wisdom, nor relish the morality, of her polite associate; but both maid and miss could understand, and, we fear, both would relish, the retailed news of the day—anecdotes of neighbors, and petty scandal. By this power or communication both maid and miss are contaminated. The menial is encouraged in habits of espionage and scandal, and the mind of the young lady is irreparably vulgarized and poisoned. It were better she should perform the whole labor in the parlor or her own chamber, than that such a fearful risk should be run by association with a servant.

The management of the breakfast and tea table, will induce some knowledge of performing the honors of the mistress of a house. Occasionally, the whole arrangement of the house may devolve on the young housekeeper. At sixteen she may be invested in all the rights and duties of household superintendence. The mother may sometimes interfere with advice, but let the whole responsibility rest with the daughter, that thus, being thrown on her own powers, she may early learn judiciously to exert those powers. We have seen girls of sixteen very judiciously conduct household affairs; and, when mistakes occur, as occur they must to beginners, in all the offices and businesses of life, it is better they should occur under the paternal roof, where partial relatives are prompt to excuse and remedy; than in the first days of bridal management, when the agitated mind is full of the variety and novelty of its duties, and new friends and new kindred are less disposed to pardon and correct.

Great pains are taken to instil knowledge into the youthful mind; the memory is loaded with facts and morals, and the various branches of learning, in arts and sciences, are carefully taught. But, with this knowledge, and with this learning, it is necessary, at the same time, to inspire a resolution, and to induce a habit of bringing the acquired information into use. By reflecting on the traits of character, and the facts recorded in biography, many excellent maxims could be drawn for the conduct of life, and even our skill in any of the fine arts, and our familiarity in any of the abstruser sciences, might be made subservient to the purposes of domestic duty. A young lady, acquainted with the general principles of chemistry, could, with increased intelligence and precision, direct many of the domestic operations of a household; and, some knowledge of the laws of nature, (as developed in natural and experimental philosophy,) would tend to many useful results in the business of private life. So far from thinking it a degradation to use the information, obtained from such sources, to the purposes of household and domestic matters, it should be impressed on the young mind, that learning and wisdom are only valuable inasmuch as they are useful; and, as women have few opportunities of being of assistance in the higher walks of science, they will have little chance of being serviceable, except in the humble, and often not less important, labors of domestic life.—Nor must they, like the hoarding wife, so ably depicted in the Idler, store up their treasures, without plan or prospect of bringing them into *daily* use, whilst anticipating future demand for the accumulated stock.

'I do not inquire how much you have read and studied on the human powers; but I ask how you *exert* those powers?' This is one of many powerful passages in *Epictetus*, as rendered to us by Miss Carter.

MISCELLANY.

Domestic Life. No man ever prospered in the world without the consent and co-operation of his wife. If she unites in mutual endeavors, or rewards his labor with an endearing smile, with what perseverance does he apply to his vocation—with what confidence will he resort to his merchandise or his farm—fly over lands—sail upon the seas—meet difficulty, and encounter danger—if he knows he is not spending his strength in vain, but that his labor will be rewarded by the sweets of home! Solitude and disappointment enter into the history of every man's life; and he is but half provided for his voyage, who finds but an associate for HOURS, while for his MONTHS of darkness and distress no sympathizing partner is prepared

A London paper gives the following extract from the journal of a traveller describing the adventurous African traveller, Major Laing, of whose fate sinister rumours have prevailed for some time past:

MALTA, March 9, 1825.

I accompanied my friend T. this morning to pay a visit to Maj. Laing, the intrepid African traveller, who is now at Malta, on his way to Tripoli, from whence he intends to penetrate to Timbuctoo, and proceeding thence due south for some degrees, to direct his course to the westward, and come out about Binfra, or the Bight of Benin. He is a firmly-built, hardy-looking man, of about two or three and forty years of age, with a pleasing countenance, and amicable, but resolute, expression. His accent is Scottish, and his whole manner is affable and obliging. Should he escape with life, and succeed in completing the tour he has marked out, he has little doubt of being enabled to discover the course of the mysterious Niger; but, at the same time, he is far from being sanguine in his expectations. He says himself that the chances are ten to one against his ever returning; since, should he escape the knives of assassins from political motives, or those of robbers from interested ones, he still runs imminent risk from the fears and prejudices of the natives. Again, the climate is unfavorable; and, above all, he is sure of meeting with a scarcity of water on his march, whilst the small supply he can carry with him invariably becomes rancid and impure in a very short time, dysentery being certain to ensue from its use. In this case, the only substitute he could think of was one of a very nauseous description. He speaks, however, not like a bravo, but in the tone of a man who has long weighed his determination, and come to a fixed conclusion. There is no boasting or display of empty bravery in all he says. His supplies for travelling expenses consist of Spanish dollars for the coast, and gold rings and other toys for the interior. His scientific apparatus is compact and complete; and, altogether, he is at once admirably adapted by nature, and well protected by precaution, for his perilous enterprise; *felix faustumque sit.*

Yeast. A method of making what may be called a portable or durable yeast, is as follows:

Take a quantity of hops, suitable to the quantity of yeast you intend to make, boil them well, and strain off the water in which they are boiled; into this water stir a suitable quantity of flour, and considerable salt, and then add to this a proportionate quantity of good yeast; let this mass rise as much as it will; then stir in fine Indian meal, till it is so thick as that it can be made into small cakes of the size of a dollar or larger.—When the cakes are thus made, dry them in the sun till they are hard, minding to turn them frequently to prevent their moulding, and then lay them by in a dry place for future use. When you wish to have yeast, take one of these cakes, crumble it to pieces, pour warm water on it, and let it stand in a warm place, and it will soon rise sufficiently to make good yeast. A quantity of these cakes may be thus made at once, which will last for six months or more.

Farmer's Assistant.

LIVES OF THE APOSTLES.

HILLIARD GRAY & CO. have just published, LIVES OF THE TWELVE APOSTLES, with Explanatory Notes. By REV. F. W. P. GREENWOOD, Junior Minister of Kings Chapel, Boston.

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The RECOLLECTIONS OF JOTHAM ANDERSON, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the CHRISTIAN REGISTER, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the CHRISTIAN VISITANT. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY WARE, JR.

May 1828.

DAILY MONITOR.

THIS day published, by N. S. SIMPKINS & CO Court street, corner of Brattle street, Boston the "DAILY MONITOR," or Reflections for each day in the year; containing practical inferences biog-Christian Doctrines, Eclesiastical history, Sacred biography, &c. intended for the use of all classes, and fitted to the various circumstances of life. By Charles Brooks, Minister of the Third Church in Hingham, Mass. "*What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*"

May 31.

WANTED.

NO. 5 of Vol. VII. of the CHRISTIAN REGISTER, is wanted at this Office. Those who do not keep regular files of papers, and have this number on hand, will confer a favor on the editor, by forwarding it by the mail.

☞ Tracts will be gladly sent, in exchange for this number of the paper,—or cash will be paid for it if preferred.

April 19.

PEACE & WAR.

ESSAYS on Peace & War, by Philanthropos, a neat 18 mo. vol. of 175 pages half bound in morocco, may be obtained at the Office of the Christian Register, at the low price of 30 cts. single, or 23 cts. by the dozen.

May 10.

NOTICE.

THE "Registry Office for Female Domestics" will be closed hereafter on Saturday throughout the day. The increase of the business induces the Society to make this arrangement in consideration for the Agent's health. It is found from examination of the Register, that many hundreds of families and girls have been accommodated through this Office in the past year, and it is believed that the Society has proved its title to its name in thus acting "for the mutual benefit of domestics and their employers." If this be the fact, it may confidently hope for the continued patronage of families seeking domestics. To those who have visited the Office it is unnecessary to say, that deserving domestics will always find the Agent happy to procure them satisfactory places.

HYMN BOOKS.

THE Depository of the *Cambridge Selection of Hymns and Psalms*, the various editions, is at THOMAS WELLS' Book-store, No. 92 Hanover-street, where also is published *Belknap's collection of Psalms and Hymns*, large and small copies. Societies and others can be furnished with supplies of either kind, in such qualities of Binding as they may prefer, at short notice on reasonable terms. Also, for sale as above, various editions of "*Watts'*," "*Worcester's Watts and Select Hymns*," "*Winchell's Watts*," "*Foster's Christian Hymns*," "*Village Hymns*," "*Universalist Hymns*," "*David's and Benedict's Hymns*," and "*Springer's Songs of Zion*," &c

May 31. tf.

GOLD & SILVER LEAF.

THE Subscriber having made arrangements with the Boston Gold Leaf Manufactory has on hand and will be constantly supplied with Gold and Silver Leaf Bronze—Brass Leaf, &c. warranted of the best quality which will be sold at the lowest prices by the pack or single Book. JOHN MARSH,

No. 96 & 98 State-street, Sign of the Large Leger.

May 10.

CAUTION.

THE public are cautioned against a Counterfeiter who is travelling in the country, imposing on the public a Medicine in imitation of *Gordak's Physical Drops*, which he offers as the genuine, though it is an entire imposition. The said man is a foreigner, quite short, and pock-marked—and has offered the Medicine at a less price than the genuine is sold for.

Those who have been already imposed on, are cautioned against vending the same.

The genuine may be had at wholesale, by appointment, of the sole agent, JOHN MARSH, No. 96 and 98 State-street, and at retail by most of the apothecaries in the city, and generally at the country stores throughout the New-England States.

June 14. WILLIAM GORDAK.

SECOND ANNUAL REPORT

Of the American Unitarian Association.

JUST published, and for sale at the Depository, 72 Washington-street, the Second Annual Report of the A. U. A., consisting, with the Appendix, of 84 pages. Members may receive their copies.

June 13. BOWLES & DEARBORN.

LIBERAL PREACHER—No. XII.

JUST published by *Bowles & Dearborn*, 72 Washington st. the LIBERAL PREACHER, for June, No. 12, Vol. I. Sermon 16. By Rev. Winthrop Bailey, Greenfield, Mass.

June 7.

TRACT No. II.—SECOND SERIES.

"A SERIOUS and friendly Address to every one who is halting between two Opinions, and is willing to have his doubts, fears, and suspicions removed,"—being the second tract of the second series of the American Unitarian Association, published at the Depository, 72 Washington-street——BOWLES & DEARBORN.

May 28.

MR. PIERPONT'S SERMON.

BOWLES & DEARBORN have just published a Discourse delivered before the Ancient and Honorable Artillery Company of Massachusetts, on the celebration of their 190th anniversary, Boston, June 2, 1828, by John Pierpont.

June 14th. 3t.

HOUSE FOR SALE.

A NEW House, eligibly situated in Milton place, will be sold at a fair price and on favorable terms of payment. Inquire at this Office.

June 7.

VALUABLE BOOKS.

AT the office of the Christian Register, may be obtained the following valuable books.

Rammohun Roy's Works;
Campbell's Gospels;
do. Lectures on systematic Theology;
Paley's Works;
Noyes' Book of Job;
Milton's Treatise on Christian Doctrine;
Milton's Prose Works;
Orton's Exposition;
Shackford's Connexions;
Wakefield's New Testament;
Sparks' Theological Tracts;
Dabney's, Brook's and Sewall's Prayers;
Millard's True Messiah Exalted

CHRISTIAN REGISTER.

ALL communications, as well as letters of business relating to the Christian Register may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents*.

Those who pay after the first six months, will pay *three dollars*.

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a six copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
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